

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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**EDITORIAL NOTES.**

WHEN the Lord Jesus commissioned the apostles to go forth in His name and disciple all nations, He conferred upon them a higher honor than had ever been given to mortal men up to that day. This would readily be admitted by all of God's children everywhere. And yet that honor was not bestowed on them one whit more than it is on every person in whose mind and heart He is the chief among ten thousand and the altogether lovely. Just as they were commanded to preach the Gospel so are we; not necessarily always in the great congregation, but in any case by our walk and conversation in the home, in the workshop, in the field, or wherever else we may be. It is within the power of every one of us to tell to those with whom we associate what great things the Lord has done for us; great things not only in respect of the pardon of our sins and the salvation of our souls, but in the providences in which He is continually manifesting to those who love Him, His watchful care and His tender lovingkindness. When our Blessed Lord told those unlearned men to go out and

conquer the world for Him He gave them a promise, the fulfillment of which affords the only clue to the marvelous success that they achieved within the limits of a life-time in the face of the physical and moral power of Rome, the learning of Egypt, the philosophy of Greece, and the anti-Christian orthodoxy of Judah. That promise was that He would be with each of them until their earthly period of witness bearing or preaching should end. The fulfillment of this promise can also be ours. Our risen Lord still lives, still uses human agencies for the extension of His Kingdom among men, and the mighty power of His resurrection is still available for the breaking of the chains of sin, and the deliverance of the soul from the bondage of evil. This would be news to many people well known to all of us, especially Roman Catholics, and though a large percentage of them would think it too good to be true, let us be careful that they do not die in ignorance of these glorious truths because we fail to tell them. Like the first disciples we can all be co-workers with Christ in the salvation of souls.

### Let All Christians Go Forward.

It is a good thing for all who are interested, Roman Catholics everywhere, for the nation, and for this city, that Christ's Mission should take such an important step forward as it has in the acquisition of its new building. But it is the will of God that every Christian should also make progress in spiritual life, by coming nearer to Himself. Jesus said: "No man cometh unto the Father but by Me;" and the way to come to Jesus is to draw nigh unto Him in prayer, believing that He will indeed reward those who diligently seek Him, with the "rest" that He has promised those who take His yoke upon them and learn of Him. We are sometimes tempted to forget, in the storm and stress of daily life, that Jesus Christ is really the same yesterday, to-day and forever, and that His love for us is as great and as real to-day as it was on the day when He first spoke peace to our souls. Let us be thankful that there is no need to ask "saints" or angels or the Virgin Mary to speak to Him on our behalf, but that He ever liveth to be a faithful High Priest who is touched with a feeling of our infirmity, and who will always fulfil His promises to us if we draw near to Him in faith, nothing doubting.

### God's Love Toward Us.

One of the means employed by the members of the Roman hierarchy to keep the people in subjection to them is the withholding from them of a proper view of God's love for all men. All that the priests tell them concerning the terrible nature of sin and about its dreadful consequences, both in this world and the next, is true

enough; but when they go on to describe God as one whose wrath excludes the exercise of any love or mercy except through the priests of the Roman Church, they deceive those who listen to them. The real truth is that God is love; that He desires the salvation of every human being, and that He is full of compassion for all who truly repent of their sins and come to Him for forgiveness. When He pardons, too, He forgives freely; there is no infliction of any penance. "Go in peace and sin no more" was the word of the Saviour Himself, and it correctly represented the divine attitude towards every repentant sinner who comes in the name of Christ. This should be told in loving kindness to Catholics.

### No Papal Agent at the Hague.

The Pope will not be represented at the second Hague Conference, and the impudence of the suggestion of Archbishop Farley at the recent Peace Conference in this city, that the Pope be appointed a kind of permanent umpire between the nations of the world, is accentuated by the refusal of the Powers to grant him even a seat in their Council Chamber. As a matter of fact, the only civility or consideration that the Pope receives from any of the world's rulers—President Roosevelt included—is tendered as a kind of purchase money for votes or other form of political influence—past or prospective. Although the Jesuits are constantly making trouble locally all over the world the real political power of the Papacy itself is already a thing of the past. And this is, in itself, an important step forward in securing peace among the nations.

**The Bible a Divine Book.**

The Rev. George F. Pentecost, D.D., whose permanent home is at Northfield, Mass., preaching recently at the Moody Bible Institute, Chicago, effectively quoted John Wesley's method of dealing with infidels, which is substantially this:

1. The Bible is a book, and if God is not its author, it must have been written by some man or men without supernatural aid.

2. It must have been written by good men or bad men, if it was composed by more than one man.

3. If it is false in its statements it is a bad book; therefore, it could not have been written by good men, since good men would not have written so bad a book as the Bible is, if it is a false book, nor have been the authors of so great and grave falsehoods.

4. Bad men could not and would not have written so good a book as the Bible is confessed to be, even by infidels. First, because it is not possible that men who were bad enough to have perpetrated so great a fraud, and told or written such monstrous lies as are contained in the Bible (if it is not true), could have constructed so sublime a philosophy of life and so perfect a system of ethics; or conceived so faultless and perfect a character as is embodied and portrayed in the person of Jesus. Second, even if we could conceive of bad men being able to invent the Bible, such men would have no motive in writing such a book, every line of which condemns their badness and consigns them to everlasting torment, while it instructs them that the only way to happiness is through the denial of all carnal appetites and desires, and a life of self-sacrifice and personal righteousness and holiness.

5. Since, therefore, we cannot conceive of good men writing so bad a book, or bad men writing so good a book, we must conclude that its authorship is from another source, and that source is clearly stated in the Bible.

**Mr. Marshall's Blessed Ministry.**

The friends of Christ's Mission will be pleased to know something of the blessed ministry carried on by Mr. Ira W. Marshall in Bellevue Hospital, Harlem Hospital, J. Hood Wright Hospital, and on Blackwell's Island. Every week this gentleman visits these abodes of pain and weariness, bearing tracts and religious publications to the inmates, as well as a personal message of hope and cheer for the weary and heavy laden. Christ's Mission esteems it a privilege to co-operate with him by supplying religious literature for distribution at his hands. Mr. Marshall is the son of the late Rev. Dr. Lyman Marshall and nephew of the late Dr. Thomas Marshall, both Presbyterian ministers whose lives were filled with successful service for Him whom they loved so well. Mrs. Lyman Marshall is an elect lady whose very presence is a benediction, and whose gracious sympathy has been with the work of Christ's Mission for many years, and she has felt no little satisfaction that it should enjoy the benefit of her son's invaluable assistance in leading the service of song and playing the organ at the meetings, and that he renders similar service at the Hadley Rescue Hall in the Bowery, where the Rev. John Callahan has been so successful since Mr. Hadley's death. Mrs. Marshall's eldest son is also engaged in Christian work, being connected with the Presbyterian Board of Publication in this city.

The friendship of this estimable family and the blessed ministry of Mr. Ira Marshall make the work of Christ's Mission sweeter to all who are interested in it.

**The More Priests, the Less Religion.**

The Rev. Dr. Charles A. Stoddard, the "Augustus" of the New York *Observer*, in the issue of that paper for April 18, 1907, quotes an English writer who said recently:

"I have spent nearly all my life in a Roman Catholic country where there is a great show of religion, but social iniquity unspeakable.

"I am in England at present, and I find this old country of ours, which used to be known as Protestant, so very like in many respects a country where the Roman priest has considerable influence in Church and State and private life, that I am not surprised at the question, 'Are we becoming less religious?'"

"There may be religion without the fear of God, or true Christianity as we are taught in the Bible. But I am convinced that the more our religious services and we ourselves approach the teaching of the Romish priest, the oftener will you find thoughtful men asking the question, 'Are we becoming less religious?'"

**Chaplain on a Steamer.**

Last month a new steamship, belonging to an Italian line, came to Jersey City from Genoa. A new feature in her construction was a chapel for Roman Catholic travelers, in which mass and all other services were celebrated every day by a priest, who was carried as a member of the regular ship's company. This incident affords another evidence of the desperate efforts put forth by the Roman ecclesiastical authorities to maintain their hold upon the people, and stop the continual loss of their members.

**French Catholics Claim Their Rights.**

Last month the New York *Herald* published the following despatch from Paris, which shows that the Catholic laity have accurate ideas as to the proper functions of the parish priests:

A farmer living near Rennes died from grip after having declined the services of a priest at his bedside. The family, nevertheless, had the body taken to the church for the funeral, but the priest refused to hold any service, whereupon one of the relatives of the deceased farmer said to the priest: "We are at home here and will sleep here if we choose. We will do our duty, even if you refuse to do your own."

Then another relative, a woman, knelt and repeated a prayer beside the coffin and the body was conveyed to the cemetery escorted by the surprised and shocked villagers. Meantime the bell was tolled by one of the church assistants in spite of a formal order to the contrary issued by the priest.

**Kind Words.**

From the New York *Christian Advocate*, April 25, 1907:

We have received the bound volume of THE CONVERTED CATHOLIC for 1906, which, containing as it does articles upon current events in Italy and France, will be of historical value. There are several portraits, those of Bishop Burt, the Baroness von Zedtwitz and Garibaldi being especially fine; of equal interest are the portraits of a number of Roman Catholic priests who, during 1906, have been converted to Protestantism under the ministry of the Rev. James A. O'Connor. The testimonies of those men, on many pages of the magazine, affords striking evidence of the power of the simple gospel of the grace of God. The price of the bound volume is \$1.25; the annual subscription to the magazine is \$1.

### A Lawless Bishop.

The New York *Independent* is one of the ablest and most carefully edited weekly papers in the United States. It is not as religious as it used to be, and it has often been over tender toward the small "liberal" party, like the Paulists, in the Roman Catholic Church. But the Rev. Dr. William Hayes Ward, the editor, occasionally calls the hierarchy to account, as in the following article, which appeared in the issue of May 16, 1907, under the heading:

#### BISHOP HORSTMAN'S WARNING.

"It was a startling address which the Catholic Bishop Horstman, of Cleveland, made last week to the Builders' Exchange, an association of employers, on 'Labor.' We quote characteristic passages:

"Society is becoming divided into two hostile classes, the rich and the poor. We in Cleveland can look back to a time when the city was under martial law and men were flying at each other's throats. . . . Forty years ago Mr. Rockefeller was happy to get \$5 a week as a clerk in a Euclid avenue store. Now his income is estimated at \$40,000,000 a year. I believe in a reward for initiative, for industrial courage and genius, in a right profit. But when the employer takes four-fifths of the profits while the men who create the wealth work for life in a hovel and raise a family of six or eight or ten or twelve children, as they do, God bless them; when they do this on from \$6 to \$9 a week, I say it is a wrong that cries to heaven for vengeance. . . . We may see the day when the tension will snap and the workingmen, long beaten down from what they consider their rights, may rise in their might, as we have seen men do when they forgot their religion in the French Revolution and the French Commune.

"Talk of the militia and martial law! How the workingmen of Cleveland could barricade Euclid and Superior avenues and laugh at the boy militiamen who attempted to quell them! Do not misunderstand me when I say that there is but one man in Cleveland who could restore order at such a time, and that is myself.

"I would put on my episcopal robes and walk from the Cathedral, bearing the cross of the Lord before me and demanding peace. In the fury and bitterness of the conflict I would be shot dead. But there would be Catholics behind those barricades, and when they saw their bishop fall, there would be a reaction, and religion would take the place of madness. Over my dead body would peace be restored.

"Possibly the good bishop underestimates the popular force that would be behind the 'boy militia,' and also, perhaps, the reaction after his martyrdom. It did not come so soon in the French Revolution. And we have a notion that there are other men in Cleveland whose appearance before the mob would be equally effective. What we least like in his address is his suggestion that the working men of Cleveland might be justified in raising barricades, and might do it safely. It approaches incitement to violence."

We hope the *Independent* will keep an eye on other lawless Roman bishops, who would be as revolutionary as Dr. Horstman against Protestants if they dared. The peaceful revolution against the Roman Church in France has made the hierarchy furious. This attack on Mr. Rockefeller and other capitalists is an indication of Rome's attitude toward Protestant employers.

Two Roman priests of the Cleveland diocese renounced their allegiance to

Bishop Horstman and came to Christ's Mission a few years ago. One of these gentlemen, William B. Fleck, is now in business in this city, and another, Rev. John H. Hennes, who came to the Mission in June, 1902, is in Texas. Two years ago he took a course of study in the Protestant Episcopal Theological Seminary, Fairfax Co., Virginia, but he went West to enter upon a business career. We had some very interesting letters from Mr. Hennes while he was in the Virginia Seminary, and our friend Mr. Henry H. Dreyer of this city also corresponded with him. Mr. Hennes had been a pastor of the Roman Catholic Church, Navarre, Ohio, for several years. After dallying with some Roman bishops who pursued him, notably Dr. Missmer, of Green Bay, Wis., now archbishop of Milwaukee, Mr. Hennes is now a good Protestant in secular life.

### **Christ's Mission Work.**

The Italian priest, who is also a Baron, whose coming to Christ's Mission was referred to in the May CONVERTED CATHOLIC, was surprised to see in the office a photograph of the latest priest who came to the Mission on May 15. "Why," said he, "how did you get the picture of my professor?" He was told that this priest was also coming out of Rome and had been several times to the Mission for conference. "I studied philosophy and theology under him for three years," said the Baron. "He is a most learned priest, highly respected in Rome."

When the professor was told about the Baron, he was so surprised that he exclaimed, "All the respectable priests are leaving the Roman Catholic Church."

Two of the Italian priests who have lately passed through Christ's Mission are doing excellent work in the vicinity of New York City. The Rev. Joseph Giardina is pastor of a Presbyterian mission church at Montclair, N. J., and the Rev. Hermes Cavarocchi has established a mission in one of the Italian colonies of Jersey City, in connection with the First Presbyterian Church, of which the Rev. Charles Herr, D.D., is pastor. Brother Cavarocchi has an excellent hall in the center of a large Italian population. He has been carrying on an energetic personal canvass, with encouraging results. His intention is to do as much educational work as possible, in addition to his regular evangelistic meetings. He held his first meeting on Sunday, May 26, his address being listened to with close attention by a congregation of encouraging size.

Mr. Cavarocchi came to Christ's Mission last year; and after a course of study at the Moody School at Mount Hermon, Mass., and the Missionary Institute, Nyack, N. Y., he has been found well qualified to begin Italian missionary work in Jersey City.

### **Greatly Increased Expenses.**

Our subscribers in Canada will notice that a stamp is attached to each of their copies of the Magazine this month. This extra postage will be required henceforth. We hope our Canadian friends will make up for this extra expense by renewing their own subscriptions—alas! many are forgetful—and asking their neighbors to subscribe. We need help and co-operation in this work and we hope our friends, all of our subscribers, will do what they can to help it on.



### Protestantism Justified.

Some ten years ago a business man of this city—a Protestant, who had accompanied the late Dwight L. Moody in his trip to the Holy Land in 1892—fell a victim to seductions of false doctrine, and the guile and the wiles of the Roman hierarchy, who are ever striving to fill, with wealthy Protestants, the vacancies left by the converted Catholics, and the greater number who are not yet converted, who are leaving that Church every day.

A gentleman connected with this man's family, a man of culture and Christian experience, sent him a copy of the article, "Cardinal Gibbons and the Crisis in France," by Counsellor Eaton, which appeared in *THE CONVERTED CATHOLIC* for January, and has been published in tract form. This incisive and logical article drew forth from the Papal recruit this letter:

"MY DEAR ———,

"I have read the article by Mr. Eaton, and it seems to me that Mr. Eaton does not understand the subject as I see it. I send to you by the same mail an article by W. H. Mallock. Mr. Mallock, as you know, is an Englishman, and not a Catholic, although he writes frequently on Catholic subjects. It seems to me that this article will answer many of the arguments of Mr. Eaton.

"Affectionately yours,

"——— ———."

By the same mail our friend received a pamphlet containing an article by Mr. Mallock, which appeared some years ago in an English periodical.

The pamphlet by Mr. Mallock was an effort to reconcile the Roman Church with science and contained a prediction that ultimately the Papal ecclesiastical system would predominate everywhere.

Mr. Mallock is an English publicist of some repute, who recently visited this country and lectured on Socialism at Columbia University. He is an agnostic in religion. He may go over to Rome, like the astronomer, R. A. Proctor, and the scientist, Dr. St. George Mivart, who returned to Protestantism after years of bitter experience of Rome's delusions.

When the Protestant gentleman had read Mr. Mallock's views, he wrote the following letter to his Roman Catholic friend:

APRIL 16, 1907.

"MY DEAR ———,

"The pamphlet by W. H. Mallock I have read with some interest, but another reading will make all his points clearer to me. I think, however, I followed most of his arguments understandingly, and, recognizing in him a man who places science above religion, am able to appreciate and in a measure accept his course of reasoning. The strength of the Romish Church is undoubtedly in its organization, which binds its followers to blind obedience whatever its ruling, and with the Pope as its head and final arbiter it wields a mighty power.

"My objection to the Roman Church is not because of its basis of religious teaching, which in its main features corresponds in some degree to those of the Protestant faith, but on account of its dark and repellant history, its many abhor-

rent dogmas, and its perversion of the best teachings of Jesus Christ.

"Protestantism, I believe, is truer to the ideals of the primitive Christian Church; and in the Reformation those who repudiated the teachings and corruption of the Roman Catholic Church withdrew from that church and allied themselves with those who more nearly represented the primitive Church—of which some noble examples were then extant, like the Huguenots of France and the Waldensians of Italy—or formed other Christian organizations.

"Whatever may be thought to be errors or shortcomings in the Bible, it was their standard of faith and Jesus Christ was their High Priest, Guide and Exemplar; and to this day the Protestant denominations have held together and prospered with no other stronghold for their defense.

"If the Bible and Jesus Christ are to lose their hold on men and exert no further influence over their lives, I can imagine the possibility that, in the process of evolution, the organized Roman Church with its Papal head may become more dominant than ever. But may God spare the day!

"Current events, however, do not promise such a condition, as witness the decline of the Papal power and the Roman Church in Italy, the fountain-head of Roman Catholicism, and the rapid spread of Protestantism as represented by the Waldensians and other Protestant agencies throughout that country; the serious blow to Catholicism in France from which it will but slowly recover, if at all; the growing

discontent with Papal dictation in Spain; the rapid falling away from Papal teaching in the Philippines; and the relaxed hold on the people of Mexico—all these tend to discount the value of Mr. Mallock's prediction.

"I claim that Protestantism lifts up and enlightens a people, while Catholicism, claiming absolutism, drags a people down and encourages ignorance to accomplish its ends. I would refer you to the countries of South America for striking instances, where the priesthood live in open concubinage and where morals of every kind are at a low ebb, and ignorance and poverty prevail.

"Comparisons from my standpoint are unlimited, but I will not force the discussion on you, as I presume the facts are more or less familiar to you. I do, however, cherish the hope that both you and your wife will some day have the light again dawn on you and return to the church of your fathers, who lived and died blessed of God, and do the best that in you lies to sustain and build up that faith and practice which were good enough for them. Otherwise a terrible responsibility will rest on you if the church you espouse should ever become here anything like the tyrannical, undoing power it was in the Middle Ages.

"I grant that in this favored country of ours we see Roman Catholicism at its best; and why? Because of the preponderating influence of Protestantism with which it is trying to compete; but where this can be weakened by forcing the Bible from the public schools and by



political intriguing, be sure no opportunity is lost. I hope I may never live to see the day when Roman ideas prevail in this country, and my pity will extend to my descendants who follow me if such should be the case.

"All I have written is sent in purest affection for you both, and I must commend in you the kindly manner you have always shown when I have ventured to make known my opinions. Should you wish, I will make this my last letter on the subject to either of you, and simply commend you to the guidance of One higher than any earthly teacher.

"Affectionately,  
"—————."

### Another Priest Converted.

(N. Y. Herald, April 29, 1907.)

The Rev. Ferdinand Lugscheider, a Roman Catholic priest and formerly a Franciscan monk in monasteries at Nazareth and Jerusalem, was admitted to the exercise of his priesthood in the Protestant Episcopal Church by Bishop Potter in the crypt of the Cathedral of St. John the Divine on Easter Sunday afternoon.

He is a man of unusual attainments as a linguist and musician and it is expected that he will soon be assigned to important duties in connection with Trinity parish. He is forty-five years old and his life story is one of unusual interest. He is a native of Germany, was educated at the German universities and in Rome, and is a graduate of the conservatory of music in Naples. While a monk in the Holy Land he had charge of the music in the monasteries and at the Church of the Holy Sepulchre and his remarkable ability as a linguist

and a musician attracted the attention of many visitors of note.

When the German Emperor visited the Holy Land a few years ago Father Lugscheider was chosen as his special escort and they became fast friends. About two years ago he wearied of the narrow life in a monastery and came to New York, where he abandoned his priestly robes and devoted his time to teaching piano, organ and vocal music. In this work he attracted the attention of many persons of culture, among them John H. Knowles, canon of St. Chrysostom's Church, to whom he revealed his identity with the Church and expressed a desire to end his days in the work of the Master.

Mr. Knowles became deeply interested in him, investigated his history, and introduced him to Bishop Potter and other clergymen of the Protestant Episcopal faith. It was soon discovered that he was a man of more than ordinary attainments and his application to be taken in the Episcopal Church as a worker was readily granted. While he has not yet been assigned to any specific duty, he has preached very acceptably in Italian at the Church of St. Ambrose, in the Bronx, and is able to speak fluently many of the modern European tongues, besides having a mastery of nearly all of the classical languages.

### Kind Words.

A feature of Rev. James A. O'Connor's good work for ex-priests in New York is the issuing of an instructive monthly magazine, *THE CONVERTED CATHOLIC*. The bound volume for 1906, which is now ready, is a mine of information, and gives telling testimonies from former Roman Catholic priests who have been converted under Mr. O'Connor's ministry. Bound volume for 1906, \$1.25.—*London Christian*, March 7, 1907.

### Endorsement and Suggestion.

A venerable minister of the Reformed Church writes such an interesting letter that we are confident our readers will be pleased to see it.

Dunellen, N. J.

Rev. James A. O'Connor:

My Dear Brother:—When the journey of life with me, in the nature of things, be ended, I am thankful to say with the Psalmist, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

Allow me to say that my appreciation of THE CONVERTED CATHOLIC has not lessened in the least since I first began to read it, but rather has increased with the lapse of time. It has given me much information and profitable reading; and it cannot be but that it is having an influence that is telling, and must and will tell, for Christ and His Kingdom, and the deliverance of many from the captivity of ignorance and superstition; an influence far greater and wider than you will ever know in this world; one which will live and work through others when your work is done and your name recorded among the generations of the past.

It seems to me that the Magazine for this year is the best ever published, and worthy of distribution by the million. If those persons who are becoming famous by their gifts for libraries and colleges would do a tithe as much for the spread of the Gospel and wholesome Gospel literature they would become much more famous in the eyes of the Christian world and in the sight of God.

To specify some of the articles in these excellent numbers. I begin

with "The Roman Church and American Politics." I was very sorry when the Roosevelt-Storer episode came out in the papers as it did, but the way you have published and commented on it will serve to enlighten the public and show up all parties in the right light.

Among the fine contributions, "Cardinal Gibbons and the Crisis in France" should have a million readers; so should your "Letter to Cardinal Gibbons," "Great Changes in the World" and the other articles.

Every line in all the other numbers is equally good—"The Hierarchical Efforts to Deceive the Public," Rev. A. H. Lambert's "France and the Church" and Dr. Burrell's "Protestantism in France," and the "Letters to Gibbons"—all these, besides the shorter items, telling and instructive, and suggesting thought for many an article.

God bless you more and more, and give you souls as seals of service for the Master. Yours fraternally,

A. F. TODD.

Dr. Todd, with all our readers, will be pleased to learn that the brilliant article, "Cardinal Gibbons and the Crisis in France," by Counsellor Charles Eaton, has been republished in a neat tract of 16 pages for general distribution. It would be well if the suggestion of our good brother to the men of note who are becoming famous because of their gifts to libraries and colleges, should be taken to heart. What is done in a humanitarian spirit may do good; but what is done in the name of Christ will be carried by the Holy Spirit into the hearts of the recipients, and thus transform human nature.

### Socialism Against Romanism.

A member of the faculty of a large college in the State of New York, writes, under date of April 29, 1907:

REV. JAMES A. O'CONNOR.

My Dear Sir.—Through the postman's mistake, the May CONVERTED CATHOLIC, which was directed to one of my neighbors, was left in my box. Before I noticed the address I opened it and the result is that I enclose my subscription for a year. Please also send me a copy of "The Parochial School," by Father Crowley, and a copy of "The Great Conspiracy and the Assassination of Lincoln." I hope that my neighbor will pardon my carelessness and the postman's error on account of the missionary work that her copy of the Magazine has done.

I am not a converted Catholic, but a Presbyterian minister and the son of a Presbyterian minister, but I am out against Roman Catholicism because in the propagation of Christian Socialism I have learned the power of the Church of Rome to chain its members and prevent their freedom of thought and action. I know some few Socialists who are also Catholics, but usually they have to give up one or the other, and as a rule it is found to be useless to talk Socialism to a Catholic because he has been warned by the priests against its teachings. In this attitude the Roman Church is simply defending its life, for in Europe to-day—and to some extent in this country—the greatest foe of Papal control and priest rule is that Socialism which means Democracy and Freedom. I send with the subscription my best wishes for your continued success.

E. J. W.

### The Countess Schimmelman.

In a recent issue of an English paper of large circulation we find the following:

The career of Adeline, Countess Schimmelman, who on account of her splendid revivalist work among seamen has been called "the German Agnes Weston," is full of romantic incidents. The early life of the Countess was spent in the most exclusive circles, and for eighteen years she was maid of honor to the late Empress Augusta of Germany, the Kaiser's grandmother.

Tiring of court life, the Countess decided to devote her time to evangelical work, but was kidnapped, placed in an asylum and certified as insane. It was only after Parliament was moved on her behalf, by means of the representations of a niece of Prince Bismarck, that the Countess was released. Since then the Countess has devoted herself entirely to mission work among seamen, and her "homes" on the Baltic are taken as models all the world over.

It is a well-known fact that the persecution of the Countess Schimmelman was caused by her conversion from Romanism to Protestantism. But the English paper does not say so. At the services of Christ's Mission in Masonic Temple, New York, Sunday evening, May 20, 1900, the Countess Schimmelman delivered an address in which she told of her conversion from the Roman Church and severely arraigned the Papal system as an engine of tyranny and oppression. Her address was published in full in THE CONVERTED CATHOLIC for July of that year. The late Mrs. Mary Grant Cramer, the sister of President Grant, was also one of the speakers on that occasion, which was the twenty-first anniversary of the work of Christ's Mission. The Countess Schimmelman continues to be interested in the conversion of Catholics, especially in Germany.

## A BISHOP CONSECRATED TO TYRANNY.

By CHARLES EATON, WATERLOO, N. H.

LET us examine the utterances at the consecration of the new Roman bishop of New Hampshire, Rt. Rev. G. A. Guertin, in Manchester, N. H., March 19, 1907, and note their attitude towards the people's rights and the weal of the state.

The text of the sermon by Bishop Walsh, of Portland, was the last verse of the 28th chapter of Matthew in which Jesus repeats his command to his disciples to go and "teach all nations," and says that he will be with them "all days, even to the consummation of the world"—using the Catholic Bible's words. The hierarchy interpret these verses as giving them exclusive jurisdiction over education in, at least, the realms of morals and religion; and also as a part of a guarantee of extraordinary if not infallible wisdom in their teachings by reason of the promise of Jesus's companionship. They contend that the authority given to the apostles descends to papal bishops. Protestants, on the contrary, contend that the pope and his bishops transgress Jesus's orders in not teaching "all things" he commanded and in teaching their own inventions, their absurd and tyrannical precepts. Protestants contend that the extraordinary wisdom, powers and authority given the apostles ended with their lives—which end was to them "the consummation of the world"—for there is a failure of the miraculous signs which were to attest those who believed their teachings. "They shall speak with new tongues;" "if they drink any deadly

thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark xvi, 17, 18.) Jesus was peremptory in declaring these miraculous signs as the test. "These signs shall follow them that believe," and the Bible says they did. But since the close of the Bible record these signs, to the eye of science and reason, have totally vanished. Hence common sense cannot escape the conclusion that the pope and his priests are wrong in their teachings, or their followers are false in their faith, or that the extraordinary powers and wisdom of the apostles ended with their lives; for not a Catholic layman or ecclesiastic, however perfect in faith, can speak a tongue he has not learned, drink a deadly poison without harm or cure the sick by the magic of his hand—he cannot perform these wonders any better than his neighbors who follow the teachings of the Protestant clergy who assume neither infallible wisdom nor apostolic succession and miraculous powers. The non-Catholic world therefore rejects the authority of the pope and his priests to pardon sins.

Non-Catholics believe that papal bishops who teach and do both the wrong and the right, both evil and good, are no better than plain Protestant parsons whose works and precepts are marked both with truth and error—the evidence of human infirmity. Non-Catholics do not believe that Jesus guided the Romanist bishops of England both in giving the pure and noble Wycliff a Chris-

tian burial in consecrated ground, and in exhuming his bones thirty-one years afterwards and burning them; they do not believe that Jesus helped the French bishops adjudge the stainless and immortal girl, Joan of Arc, to be a "rotten member"; they do not believe that Jesus confirmed the delivery of the helpless girl to die at the stake and that he convoked the 150 bishops and dignitaries to feast their eyes on the agony of her death in the furious flames; nor do they believe that Jesus waited centuries to help the Vatican ecclesiastics discover that the girl was after all really a saint. Non-Catholics do not believe that Jesus guided the pope both when he promised to divorce King Henry VIII of England from his faithful wife and when he refused to perform his promise; they do not believe that Jesus illuminated the assembled hierarchy who decreed the infallibility of the pope in 1870 any more than he illuminated the popes themselves and their prelates who for several hundred years did not believe in the infallibility of the pope, but in the infallibility of the Church and the general councils. Such shocking deeds and incongruities destroy belief in the divine authority and wisdom of Bishop Guertin and his pope.

But he has solemnly announced that God has sent him to "govern and rule" us—us is the word because we heretic Yankees are a part of the "nations." "Not at the bidding of any human power do I stand in this sanctuary as the third bishop of Manchester. I come in response to the call of God manifested by his vicar, Pope Pius X." What folly fondly to talk about our being born

free and equal and endowed with inalienable rights if after we are born papal bishops are God-commissioned to boss us, circumscribe our freedom and dictate our rights, being answerable to God and not to us for any abuse in bossing? If this announcement is true—it was made in the bishop's sermon previous to his consecration—then we, who dare interpret our Bibles, will watch closely for the signs that Jesus said "shall follow them that believe" because "the consummation of the world," to us, is still in the future. If Bishop Guertin is, as claimed, a successor of one of the men who received from Jesus the great commission and if Jesus is really with him, as is said of those in the text, all men have a right to expect he can, in due time, point out a few at least of his followers who can imbibe one of Manchester's deadly drinks and stand erect with peaceful stomach, steady nerves and normal pulse.

Then the oath of the bishop—listen:

"I shall take care to preserve, to increase and promote the authority of the pope and his successors; I shall observe with all my strength, and shall cause to be observed by others, the rules of the holy fathers, the Apostolic decrees, ordinances or dispositions, reservations, provisions and mandates."

Not a syllable about our flag and our government that protect him! All his strength is vowed to a foreign potentate who stands brandishing the infamous decrees and mandates of tyranny in brutal centuries—challenging the peace of republics, the hope of liberty and the march of intelligence. Did any of the eleven

apostles swear fealty to the twelfth? "Be not ye called Rabbi; for one is your master even Christ; and all ye are brethren." Nothing here about a vicar or an oath; nothing but a prohibition of all masters save one—all are brethren. At another time Jesus again excluded masters and dictators by upholding the right of honest men to be governed by their own reason. "Why even of yourselves judge ye not what is right." What sense in such an appeal if he intended the pope of Rome to do the thinking for the world and decide what is right and wrong?

In his sermon Bishop Walsh alluded to the presence of Gov. Floyd and other civil officials, and said they were there because "they know" the papal church is "the great living mother of law and unity and peace in state and nation." This "mother" is at war every hour with every democratic government on the globe that exercises sovereign jurisdiction over marriage, education, morals and the earthly affairs of religion. The fundamental law of our republic says that "it is the right of the people" to build government on "such principles and in such form as to them"—the people, and not popes and bishops—"shall seem most likely to effect their safety and happiness." From start to finish this mother—mother, mind you, and not her lay sons—has flung her screaming wrath against this basic law of our country. With both feet she has jumped upon it and in pulpit and parochial school is trying to stamp it to destruction. With furious hands she tore to tatters the principles of religious liberty in the law which Constantine gave the nations and

which might have blessed the world with peace and fraternity for 1600 years. But for the patriotism of English Catholics she would have pulverized the pillars of equity and justice in Magna Charta and cast their dust to oblivion. When the Catholic publicist, Marsiglio, in medieval tyranny, tried to write a law separating church and state and restoring the laity to the prerogatives given them by Jesus, this papal mother smote him from his home as an outcast. To-day this mother is shouting from her Vatican window to her bishops in France to break the laws of that Catholic republic; break the law giving the laymen the humble right to control church property as decreed by the nation at the ballot box after free discussion and an honest election. This mother spits contempt upon our marriage laws as sins and nullities. In her catechism she has written this libel upon Catholic fathers and mothers married by a civil official or Protestant clergyman: "A Christian man and woman cannot be united in lawful marriage in any other way than by the sacrament of matrimony," and only a priest can administer the sacrament. She defames and scorns our school laws made by the Catholic and non-Catholic people. She says the people, the parents, have no right to make these laws, choose the textbooks or teachers; that she, the "mother," alone has this right. She grants neither pardon nor a grave in consecrated ground to any of her children who dare to enjoy and honor and sustain our New Hampshire constitution unless they accuse themselves as malefactors and out-



laws for so doing. In all the centuries this "mother" has kept bishops and priests at the gates of her cemeteries to refuse decent sepulture to splendid Catholic laymen who have fought for free thought and free speech; and there these heartless gatekeepers stand to-day, ready to break the laws of human kindness and common justice in the burial of our loved ones if they are Odd Fellows or Free Masons or if they have sent their children to the public school contrary to episcopal order.

### Papal Atrocities.

REV. GEO. E. STROBRIDGE, D.D.

The old attempt to shift the responsibility for the crimes committed in the name of religion by the Roman Catholic Church has recently been revived in reference to the Inquisition and the Massacre of St. Bartholomew.

#### THE INQUISITION.

The defenders of Rome now declare that the responsibility for these crimes should rest upon the civil governments and not upon the ecclesiastical authorities. The civil power, it is true, carried out the sentences of the Inquisition, and for two reasons: 1. The Church had no power to do this herself; and 2. With characteristic hypocrisy, the Roman authorities thought in this way to escape the imputation of blood-guiltiness. This plan was, indeed, a craven imitation of Pilate trying to shirk the responsibility of the death of Christ by washing his hands. The State, however, was allowed no discretion, for the agents of a relentless Church compelled it to execute the orders of the Pope.

Any prince, lord, or judge who should spare a heretic must forfeit his lands, or property, or office. Pius V went so far as to threaten even the King of France with the fate of Saul, if he did not tear up the roots of heresy and the very fibers of the roots. The historian Ranke informs us that Paul III established the Inquisition in Rome. Paul IV sought to introduce it into France. Clement VI censured the Italians for objecting to it. The King of Portugal was condemned for opposing it, and after it had been abolished by Napoleon Buonaparte it was restored by Pius VII. Popish historians claimed that the Inquisition was the salvation of the Church in Italy. On his death-bed, one Pope commended it as the main support of the Church; and, as late as the time of Pius IX, the Ecumenical Council of the Vatican enacted two canons in its favor.

Gregory IX transferred the work of the Inquisition to the Dominicans. They soon monopolized its administration. Like their furious founder, they showed a quick scent for heresy. The unspeakable Torquemada was a Dominican. So eager were they in this nefarious blood-hound business, that a popular pun changed their name, *Dominicans*, into *Domini canes* ("The dogs of the Lord").

#### THE MASSACRE OF ST. BARTHOLOMEW.

In a New York evening daily, Mr. John F. Grace says that Pope Gregory XIII knew nothing of the Massacre of St. Bartholomew's, and that he sent his congratulations to the King of France because of his (the King's) escape from a Huguenot conspiracy and the deliverance.

of his country from civil war. Mr. G.'s words are, "All news about the massacre was carefully kept from the Pope," the *Te Deum* was ordered and the medal was not struck for the massacre "of which he (the Pope) knew nothing."

Truly, this is one of the most astonishing statements ever made. We may probe it with three questions:

First, If the Pope knew nothing of this massacre, how does it happen that he congratulated the King and his mother on the vigor they had shown in the *repression of heresy*?

Second, If the Pope knew nothing of the massacre, why did he then direct the famous artist Vasari to paint several pictures of the different scenes in the slaughter—pictures still to be seen in the ante-chamber of the Sistine Chapel?

Third, If the Pope knew nothing of the massacre, why did he order a medal struck in his own mint, bearing his own face on one side and on the other side the effigy of a destroying angel with a drawn sword in his hand and the inscription, "The Massacre of the Huguenots"? Why should he put on the medal this inscription, if he knew nothing of the massacre? Certainly as a purveyor of historical truth, this Roman Catholic writer must remain unclassified.

[Dr. Strobidge has done effective service to the Protestant cause by his scholarly and vigorous articles. We hope he will write more on this subject. In previous issues of THE CONVERTED CATHOLIC we republished several of his letters that had appeared in the New York Globe.]

## Muzzling the Press.

There is a good deal of excitement in Mobile, Ala., over the Roman Catholic question this month. The ministers of the Protestant churches, in particular, are greatly worked up over the matter, the question being the Freedom of the Press.

It seems the "Paulist Fathers" preached in the Roman Catholic Cathedral upon the subject, "Why am I a Catholic?" Among other things they are said to have positively stated that "Protestants did not accept the divinity of Christ." And, by way of proof quoted from some Unitarian minister!

Dr. Cox, of St. Francis Street Baptist Church, perhaps the strongest Protestant minister in the city, in his denomination, answered this, in a sermon in his own church. The Roman priests went to the papers and ordered them not to publish Dr. Cox's refutation. After this Dr. Spain, of the Government Street Methodist Church, preached so able a sermon in refutation, that it was said it would cause riots in the city if it should be published. However, it was actually on the press when the "Fathers" appeared at the printing house and stopped it. Three hundred copies were, however, already in circulation. Prominent men have made up sufficient money and have asked Dr. Spain to use it in printing his address in pamphlet form for circulation. Considerable indignation is the result of the efforts of the Romanists to muzzle the press of the city.—*Christian Observer*, Louisville, Ky., April 3, 1907.

These Paulist Fathers are more dangerous because more hypocritical than the Jesuits, who do not conceal their purposes. The Paulists are deceivers.

### Papal Interference in Politics.

The French papers last month contained many extracts from the numerous documents seized by the Government at the Papal nunciature in Paris, when Mgr. Montagnini, the secretary, was expelled from France just after the Separation law came into force.

One of these was a report to Cardinal Merry del Val concerning the efforts made to obtain the appointment of Mr. Bellamy Storer as United States Ambassador to Paris in succession to General Horace Porter. Montagnini described him as "an excellent Catholic." Mr. Roosevelt, "who, after all, is a freethinker," said he, "has been told that a Roman Catholic Ambassador would not be acceptable in Paris, and has selected Mr. Meyer, the Ambassador to Italy, for the post. And," Montagnini adds, "I know that some one will make overtures to M. Delcasse and that eventually the President will favor Mr. Storer." The New York *Evening Post* says it violates no confidence in announcing that the "some one" thus referred to is "Dearest Maria" (Storer).

Another letter shows how the interests of local priestly grafters were looked after from Rome—presumably on a percentage basis. Certain Catholic women raised some money to aid in the election of royalist candidates to Parliament. Merry del Val wrote to the Archbishop of Lyons to say that if these people raised money for electioneering purposes "let them hand it over to the Archbishop" who would consult with a certain politician and "decide as to the best use of the money."

Job wished that his enemy would write a book; Montagnini's foes are

likely to rejoice in the addition to the gaiety of nations that has followed the publication of parts of his note-book. Here Montagnini put down details of his conversations with public men and his opinions of prelates and politicians. French politicians, speaking generally, seem to have much to learn concerning the possibilities of "graft," for this book refers to many who are comparatively poor. M. Clemenceau is mentioned, with the remark that though an understanding might be reached with him, "it would need a large sum." In the *Figaro* the French Premier repels the insinuation against him and promises to publish all the papers as soon as he is at liberty to do so. One letter from Merry del Val contains thanks to a deputy for a cask of brandy, and suggests that the Pope would like one for himself. The statement made by M. Briand that the first Plenary Council of the French bishops favored the acceptance of the law of 1905 is confirmed by the papers already published in the *Figaro*, which were obtained, it is stated, "from the highest source"—the Vatican, of course. The instalments published in the *Figaro* are selected with a view to breaking the force of the revelations that will be made by the publication of the whole collection by the Government. The newspapers report a lengthy interview with M. Clemenceau sought by the Roman Catholic British Ambassador; possibly the latter has been lending himself to Papal schemes along the lines indicated by Mr. Henry White, our Ambassador to France, when he told the Pope he would use all his influence "to reconcile the French Government and the Catholic Church."

## THE SITUATION IN FRANCE.

A SERMON PREACHED BY REV. DAVID J. BURRELL, D.D., LL.D., APRIL 14, 1907,  
IN THE MARBLE COLLEGIATE CHURCH, NEW YORK CITY.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth."

Rev. 19:6.

**W**E have here the voice of the nations paying tribute to the providence of God. In reviewing the past they perceive that history was not a series of accidents or coincidences, but a chain of logical sequences. This is the Philosophy of History. To-day grows out of yesterday; to-morrow out of to-day. One event follows another; and all are linked together by a divine Hand. The Lord reigneth, and men and nations are subject unto Him. He sits like a weaver at the loom, casting his shuttle to and fro, weaving a robe for Coronation Day. All that we see is the flying of the shuttle and the gleam of the passing threads; He sees the design and forecasts the result from the beginning. And when at length He clothes Himself in the finished fabric, the assembled multitudes will glorify His far-reaching plan in the song: "Alleluia; the Lord God Omnipotent Reigneth!"

The situation in France is not fortuitous. Not more logically can the harvest be traced to the seed-sowing than can the present to the past. To make this appear the more clearly, let us have in mind the following chronological links: 1455, 1517, 1572, 1610, 1685, 1793, 1801, 1907.

In the year 1455, the Mazarine Bible made its appearance. A copy of the Scriptures had previously cost a sum of money equal to the year's wages of a laboring man. The Bible printed

from movable type was now within the reach of all. The thing looked like witchcraft. The copies, on comparison, were found to be precisely uniform—more evidence of the black art. The people began to read; and that way lay danger to the Vatican. When in 1523, Lefevre's translation of the New Testament into the vernacular was published, the common people bought it gladly. In the diocese of Meaux, the epistle and the gospel were read to the people at the Sunday service in the churches, in their native tongue. The people embraced the gospel message with ardor, far and wide. One of the Cardinals said, "A Book has fallen into the hands of the people—a book of brambles full of vipers." Those who gathered together by night to read this Book were called "Huguenots," meaning bogies or night-walkers. And the reading went on.

In 1517, the sound of a hammer was heard beating on the chapel door at Wittenberg. Luther was nailing up his Ninety-five Theses. There was also a sound of crackling flames in the market-place. The Papal Bull was going up in flames. The Reformation was under way!

In 1565, the Duke of Alva and Catherine de' Medici met on the border of Spain. It was a meeting fraught with momentous consequences. The two were come together as agents of the Papacy to apportion the world between them. To the Duke of Alva fell the task of subjugating the Netherlands and their Protestant dependencies. How well he fulfilled that task

let the story of the Spanish Fury and the glory of the Dutch Republic attest. To Catherine de' Medici was assigned the task of exterminating Protestantism in France. Her appeals to the King were in vain, until at length, worn out by her importunity, he exclaimed, "The order of extermination shall be signed on one condition: that no Huguenot shall survive to shake an accusing finger at me." The frightful sequel is matter of common fame. The bell rang out the tocsin of the Massacre of Saint Bartholomew's in 1572. A hundred thousand of the best people of France were slain. In commemoration of the event a medal was struck, bearing on one side the figure of an angel uplifting the cross in the left hand and bearing a naked sword in the other, rushing upon a mass of helpless people; with the inscription, "Slaughter of the Huguenots, 1572," and on the obverse, the image and superscription of Pope Gregory XIII.

The plot thickens: the end is not yet.

Though the mills of God grind slowly,  
Yet they grind exceeding small;  
Though with patience he stands waiting,  
With exactness grinds he all.

In 1610, there was another memorable meeting. Mary de' Medici and her mighty ally, Cardinal Richelieu, met to plan for the final eradication of heresy. The result was the institution of the Dragonnades. All Huguenot prisoners were doomed to immediate exile. All Protestant schools were closed. All Bible readers were ordered to recant or die. All children must be baptized by the parish priest. The dying must receive priestly absolution, else their bodies were to be removed by the common hangman and flung into the public

sewer. Still, strange to tell, the Huguenots lived on!

In 1685 there was another meeting; and again there was a woman in the case. Louis XVI met Madame de Maintenon as a suitor for her hand. The price set upon that dainty marriage gift was the Revocation of the Edict of Nantes. The price was paid; the bells rang in the nuptials. By this summary act the last franchise of Huguenot freedom was taken away. The Protestants of France had no longer the right to live. Toll the bell! The work of extermination is now surely accomplished. Nay; not so. Man proposes but God disposes. The Huguenots still live. The clouds of retribution are gathering fast. The last chapter is not written yet. "God is a sure paymaster," said Anne of Austria; "He may not pay to-morrow or the next day, but be assured, my Lord Cardinal, He will surely pay."

His mills grind slow,  
But they grind woe.

In 1793, the Terror. The Corps Legislatif passes a resolution, "There is no God." The mobs catch up the cry and shout it from behind their barricades, "No God!" The image of the Virgin Mother of Christ is torn from its shrine in Notre Dame and the people bow before a courtesan as the Goddess of Reason. The tumbrils are laden with princes and aristocrats on their way to the guillotine. The furies are abroad. The mills of retribution are grinding woe; while blind with the fury of desperation, the oppressed people are shouting "There is no God!" What, think you, would have been the value to France in that day of the Huguenot element which she had so pitilessly

scourged and harried out of her borders a century before?

In 1801, make way for Napoleon. He has followed up his career of foreign conquest by the suppression of civil tyranny in France, and now addresses himself to ecclesiastical tyranny. In the Revolution (1790) the immense possessions of the Papal Church, acquired by centuries of avarice and estimated to have been more than half the entire area of France, had been appropriated by the state. By Napoleon's Concordat it was agreed, by way of compensation, that the Church should be permitted to occupy these sequestered properties and receive an annual subsidy from the State. This arrangement was intended to be a mere *modus vivendi*. It was accepted on all sides; and the sovereign of France was still regarded as "Defender of the Church of God."

To-day we witness the repeal of the Concordat. All subsidies are withdrawn, the act to take effect cumulatively or by a sliding scale along a period of five years. To the Catholics this means a loss of approximately eighteen millions of dollars per annum; to the Protestants one-tenth as much.

The decree is not aimed at religion. France no longer believes that there is no God.

The Terror will never be repeated. One such experience is enough for all time.

Nor is the decree aimed at the Church. There is reason to believe that the great majority of the people of France are of the opinion that the existence of the Church is necessary to the welfare of the State.

The decree is aimed at the Estab-

lishment; an institution which was characterized by Daniel O'Connell as "that foul and adulterous union which pollutes the purity of heaven with the abomination of earth and hangs the tattered rags of political piety on the insulted cross of a crucified Redeemer."

I. The movement now going on means the Separation of Church and State.

To this as Americans, we are bound to say "Yea" and "Amen;" since the first Amendment of our national Constitution runs on this wise: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." The true philosophy of Church and State makes them co-ordinate powers, independent of each other, yet mutually interdependent, and both alike ordained of God. The withdrawal of subsidies not only relieves the State from the support of the Church, but it relieves the Church from the control of the State; and herein it marks a distinct return to the teaching of Christ who said, "My kingdom is not of this world," and who, calling for a penny which bore the image and superscription of Cæsar, said, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

II. It means, also, the Emancipation of the French people.

For centuries they have been ground between the upper and nether millstones of civil tyranny on the one hand and ecclesiastical tyranny on the other. In vain have been their struggles to be free. There is no more pathetic tribute to the futile efforts of a brave people than



the inscription which is still to be seen on the public halls and palaces of Paris: "Liberty; Equality; Fraternity." Vain hope! They have had no liberty, no equality, no fraternity; nothing but oppression and blood. But, apparently the day is breaking. The mailed hand of the State is lifted; the velvet glove of the Papacy is lifted, too. Let the bells ring! There is an outlook for freedom in France to-day.

III. It means, also, the Emancipation of the Papal Church.

It is natural that the Pope should object to the terms of the Edict revoking the Concordat, since its first provision is that the *Sociétés Cultuelles*, or congregations, shall be governed by local boards or consistories; a provision which is in direct contravention of the theory of the hierarchy, in which the Pope holds all the reins of power. It would appear, nevertheless, that the enforcement of this Decree will be greatly to the advantage of the Roman Church. An army of men and women in "holy orders," who have been living in the devout indolence of ecclesiastical retreats and cloisters, will be brought perforce into closer touch with the common life of the people; and their preaching and pastoral service will, as in America, be greatly changed for the better. The priest will henceforth be obliged to shepherd his flock. Whatever Gospel is in the creed of Romanism has been smothered by the additions and perversions which the centuries have superimposed upon it.

IV. It means, furthermore, the Unification of the different branches of the Reformed Church, which con-

stitute the bulk of Protestantism in France.

The severance of Church and State with the consequent withdrawal of government subsidies from all religious bodies has practically wiped out the barriers which have hitherto divided the Reformed household; and to "a looker-on in Venice" there is no remaining reason why they should not henceforth sit under one vine and fig-tree. Indeed, action has already been taken looking to that end.

V. And finally, the Repeal of the Concordat means Opportunity for Evangelization in France.

The Huguenots are indeed "a feeble folk like the conies." There are not many mighty, not many noble among them. It is estimated that numerically they are less than two per cent. of the entire population of France. But the wonder is that they exist at all. "I will turn aside," said Moses, "and see this great wonder, why the bush burneth and is not consumed." A miracle indeed: "Kill them all," said the king, "lest one should survive to shake his accusing finger at me!" Kill them all? "He that sitteth in the heavens shall laugh." The words of Beza to Henry of Navarre have proven true: "The Church of God, Sire, is an anvil on which many hammers have been broken." Outlawed, impoverished, exposed to the tortures of the Inquisition, familiar with chains and prison damp, harried and exposed to perils innumerable, the Huguenots still live! The flames are kindling in the embers of their tragic history; and to-day they are planning new enterprises of evangelization. They have always, even in their extremest

poverty, been devoted to foreign missions. A score of stations on the banks of the Congo, and many missions in Madagascar, Tonkin and other foreign lands attest their loyalty to the great commission. The miners in the villages of northern France and Belgium have gathered about their evangelists and colporteurs in eager desire to hear the word of God. One of the pastors of Paris said to me recently, "The withdrawal of subsidies will doubtless involve us in much hardship for a while, but to be thrown on our own resources will be a great advantage to the Huguenot church in the long run."

But the opportunity is not for Protestant France alone; it is for all Christendom. The people of France cast high and dry by the receding tides of Catholicism and Rationalism are clamoring for the gospel; and, unless all signs fail, the appeal will continue until hands everywhere are stretched out in a Macedonian call for help. They must have Bibles, churches, preachers, colporteurs; and they must have them soon. The King's business requireth haste. This is not an affair that concerns only the Protestants of France; it is the business of the Christian world.

The Church, we say, is the body of Christ. As such it has a nervous system so sensitive that when the foot of the Huguenots is trodden on, the pain tingles to our finger tips. This is the philosophy of Church unity. "Blest be the tie that binds our hearts in Christian love."

We hear the call, "Come over and help us!" There is no field of Christian enterprise in the world that, at

this juncture, promises greater dividends than the work of the Reformed Churches of France. To that work we American Christians are pledged by our Lord's commission and by the fellowship of saints. "Now" is the word. "He gives twice who gives quickly." God help the Protestants of France to reap the fields so rapidly whitening to the harvest! God help all far-seeing broad-minded Christians everywhere to lend a hand! Why not? Is there not one Lord, one faith, one baptism, one God and Father of us all?

O blest communion, fellowship divine!  
We feebly struggle, they in glory shine,  
Yet all are one in Thee, for all are thine,  
But lo, there breaks a yet more glorious day;

The saints triumphant rise in bright array;

The King of Glory passes on His way;  
Hallelujah! Hallelujah!

### A Religious Monopoly.

THOMAS E. WATSON.

Let me remind the reader of the time when that marvelous woman, Madame de Maintenon, wrung from Louis XIV those concessions to the Roman Catholic Church which resulted in the Revocation of the Edict of Nantes, and in the Dragonnades. The Huguenot gathered up his household goods, shook the dust of his country from the soles of his feet and sought in Great Britain and in the New World the liberty which was denied him in the land of his birth. Those Protestants who remained in France were without power and without legal recognition. The Catholic was monarch of all he surveyed.

The Catholic Church was a huge

religious monopoly. Its hierarchy was intrenched in a power before which the king himself was a secondary potentate. Then followed those consequences which have always followed when too much power is granted to any set of men. The Catholic Church absorbed much of the wealth of the land. The higher priesthood became an aristocracy, imitating in every respect the feudal aristocracy, which was rich, idle and licentious. Just as the state regarded the subject from the standpoint of taxpayer only; just as the state imposed upon the common people all the burdens of government while denying them the benefits; so the nobility of the Catholic Church lived sumptuously, lazily, licentiously—shirking their duties, forgetting the responsibilities of their sacred calling—neglecting the flock committed to their care, allowing ignorance and superstition to take full possession of the minds of the common people.

In the records of the human race there can be found no evidence more damning to absolutism and the union of Church and State than is to be found in the degraded, besotted condition of the common people of France immediately preceding the French Revolution.

All France was orthodox. The masses believed. With boundless credulity they knelt at the foot of the priest.

Yet what had the priest done for them? Liberal ideas? No. Schools? No. Information upon such matters as concerned their material welfare? No. Had the Church ever pleaded the peasant's case at the

bar of public opinion? No. Ever besought the king to lighten the weight of his heavy hand? No. Ever protested against feudal wrongs? No. Ever shown the least desire that the condition of the masses should be improved? No.

Royalist writers dwell scornfully upon the ignorance, brutality and prejudice of the lower orders in France at the time of the Revolution—let them write ever so scornfully the lower they degrade the peasant, the higher mounts the evidence and the indignation against those who had been his keepers!

This government of France has been absolute. The State and the Church, the king and priest, had entire control. The people had no voice, no vote, no power. They had never been consulted. The entire responsibility had been assumed by the monarch and his privileged few—and here was the result. Theirs was the tree, theirs the fruit. "Whatsoever a man sow, that also shall he reap"; and the crimes, the ignorance, the brutality, the poverty, the misery of the masses of the French people in 1789 stand as a permanent judgment of condemnation against the ruling classes, who were responsible for the material, mental and spiritual condition of a people who had so long been under their absolute control.

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The Vatican is uneasy over the anti-clerical tendencies which resulted not long ago in the holding of great meetings commemorative of the death of Giordano Bruno, the learned monk who was burned at the stake in *Campe dei Fiori* three centuries ago.

## GERALDINE DE LISLE; OR TRIED AND TRUE.

## CHAPTER XI (Continued).

## AN EXILE FROM HOME AND FATHERLAND.

About a week after receiving Mr. Murray's letter, which had greatly comforted the young disciple, an excursion was planned by the Robertses to a distant town to attend an afternoon entertainment, and all were in high spirits at the prospect. As they were on the point of setting out, Julia suddenly exclaimed:

"Oh, dear! I forgot to send poor nurse the liniment I promised for her rheumatism. What will she think of me?"

"Cannot John take it to her?" inquired her sister Caroline.

"No," replied Mr. Roberts. "Knowing that we were going out for the day, I gave him leave to go to Ilverton to get a new suit of clothes, and he will not be back till late."

"I do not know, then, what I shall do," continued Julia, "for Mary has a sore foot, and is unable to walk so far, and mother told me Susan had gone to spend the day with her sister."

"How far does Mrs. Moore live from this?" asked Geraldine.

"Not more than a mile," replied Julia. "She lives in one of those pretty cottages you admired so much yesterday."

"Then, if you will allow me, I will take the liniment with pleasure."

"Oh, no! You would never be in time for the train going that round-about way."

"I do not mind in the least remaining at home; and shall like very much to pay Mrs. Moore a visit."

As soon as luncheon was over, the young governess set out on her errand of mercy. On arriving at the nurse's house the door was opened by a sad-looking elderly woman, who seemed surprised at the appearance of a stranger. Geraldine explained her errand, and her countenance visibly brightened. Cordially inviting her to enter, she said:

"You are indeed very kind, madam, to take such trouble; and I feel most thankful to you for bringing me the liniment, for I was very bad all night with the pain in my right arm."

"You are most welcome, Mrs. Moore," replied Geraldine, "and I am glad that it has given me an opportunity of making your acquaintance. The young ladies at Oakfield have a great regard for you, and told me how carefully you nursed them through the scarlatina."

"Well, then, all I can say is, that you will be heartily welcome whenever you like to call. It's not many who would be troubled to visit an old woman like me. The young ladies are good and kind to their old nurse, and I have every comfort, but the poor dears are so lively, they haven't much time to spare to come and see me. It seems to me, ma'am, that you do not look like one of the pleasure-loving sort, if you will pardon me for making the remark."

"No offence, Mrs. Moore," said her visitor smiling. "I think God has

given us many enjoyments in this life which are harmless and innocent, but only to be used as recreations. Our chief business should be to serve Him, and try to do good to our fellow-creatures."

"If that be your way of thinking," replied the widow, her eyes glistening with unwonted emotion, "you must be one of the good angels I read of somewhere, who pay visits unawares; and badly they are wanted in this place, I can tell you."

"I am not an angel, but only a fellow-sinner, who owes a great debt of gratitude to our blessed Lord, and would like to work for Him wherever I can."

"You'll have plenty to do in this place, ma'am, if that be your mission; for it's not like a Christian place at all. Such drinking and swearing, and sometimes fighting! No Sabbath keeping with most of them, no more than if they were blacks! There's the master's brother, a fine charitable gentleman; and Mr. Saunders, the curate, speaks very pleasant when he meets one on the road; but, you see, ma'am, they are too fond of amusement, and the young ladies are so lively, they lead them on that way. I'd like to see them coming to us poor folk sometimes."

"Your account, Mrs. Moore, is indeed a sad one; but the case is not by any means hopeless. It is said in the Bible, that in everything by prayer and supplication, with thanksgiving, we are to make our requests known to God. Should we not, therefore, earnestly pray for our ministers, that they may be filled with God's Holy Spirit, which will make them faithful, earnest men? And could we not also endeavor to do something ourselves to instruct these poor, neglected people?"

"Ma'am!" said the widow, "I have but little education, and they are such a bad lot, they would only mock and jeer at me."

"Perhaps they would do so at first, but you might find an opportunity of speaking a good word now and then. Oh, think! Mrs. Moore, of souls perishing for ever for want of knowledge of their danger, and the happiness of rescuing one poor slave from Satan's cruel bondage."

"Ah!" rejoined the widow sighing, "I am not good enough for such work as that. I'd have to be a better Christian myself before I could preach to others."

"It does not require perfection, Mrs. Moore, to fit us as messengers in God's service. He makes use sometimes of very humble instruments to do His work. All He requires in us is willing hearts, and some of His own Divine compassion for the helpless and lost."

"I am afraid I have none of that tender compassion, so I'm not fit to be the Lord's messenger; but I am sure you would persuade them out of their evil ways, if any one could."

"I shall try, at all events, with God's help; and I will ask you to pray for a blessing on my efforts."

"In good truth, I will!" cordially responded the widow; "but I must pray first for myself, ma'am; for I never knew before how bad my heart was. I thought because I was decent in my ways, and a good church-goer, that I

was all right; but I see now, from what you have said, that I had a hard, uncharitable heart all the time."

"If so, there is a beautiful promise in the Bible which just suits you. It is in the book of Ezekiel: 'A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.' If you will give me the Bible I will show you where it is."

"Praise the Lord for such blessed words!" ejaculated Mrs. Moore fervently, as she took down the Bible from a top shelf in her room, and, dusting it carefully, laid it before her visitor. "Will you be so kind, ma'am, as to read them again to me? I was a good reader in my youth, but of late years my sight has failed; and though I got spectacles some time ago, I can't read that small print."

"I will try and get you one with larger type," replied Geraldine, "and then I hope you will be able to read with more comfort." Then, turning to the 36th chapter of Ezekiel, she read over the 26th and 27th verses, and going on to the fifth of Romans, she read the whole of the chapter, and a few verses of the eighth of the same epistle, to the great delight of the widow, who, thanking her most warmly, declared they were exactly suited to her need, and begged her to mark the chapters in her Bible, that she might get a little girl, who sometimes came to play with her tortoise-shell cat, to read them over again to her.

Cheered by this encouragement, Geraldine rose to go, saying she should like to call on some of the cottagers before returning home, and asked with whom Mrs. Moore would recommend her to commence.

"Well," said the widow thoughtfully, "there is Mrs. Jones; a decent body who is bedridden, and has only herself and that little grandchild that I told you of. Then there's the Martins—he is a shoemaker—they are sober, honest people, though they are no church-goers; and that new dressmaker next door to them is, I hear, a quiet, respectable girl, who keeps to herself, and seems to have no friends in the place, poor thing; and, indeed, there may be more for all I know. You see, ma'am, I heard, when I came here, that they were all a bad lot—and some of them, no doubt, are—so I was afraid to make any acquaintances among them; and when they found me stiff, they took it for pride, and kept away. That's why I can't tell you much about them. Now that you have showed me my duty, I'll try to be more neighborly for the future."

"That's right, Mrs. Moore. You and I must try to be fellow-helpers in this matter; I will call at the houses you have named, and this may gain me admittance to others in due time. Perhaps the young ladies at Oakfield may help us after a while."

"Oh, that's a day far off, I fear," murmured the widow sadly, as she bade farewell to her visitor, and closed the door. "They will never be like that sweet angel, I am afraid."

(To be continued.)

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## FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SEVENTH SERIES.

VI.

NEW YORK, JUNE, 1907.

Sir:—I did not go to Rome for the World's Sunday School Convention held there last month, though I wished to be present at an assembly of the zealous Christians of all countries who are as decidedly Protestant as they are humanitarian in their desire to give glory to God and to do good to mankind. The Sunday School is a Protestant institution which prepares young people to learn the way of the Lord and teaches them to know and serve Him as their Father and His Son, Jesus Christ, as the Saviour. I would be at home in such a convention, for that has been the purpose of my work in all the years I have been privileged to be of service to others in my preaching and writing. To get people to know God as their Father, whose love never ceases, and to make Christ known as the Saviour who gave His life for us, is the greatest privilege accorded to a human being. I have sought to do that for the last twenty-eight years, especially among the people from whom I have come; and I give thanks to God that the message of salvation has not been in vain. Therefore, I wished to be present at the convention of those Christians in Rome, who would lift up Christ in that city and demonstrate in the presence of papal idolatry that Christ alone is King and the Ruler of His Church.

Several days before the first delegates arrived in Rome, the press despatches said that the Vatican was angry because the convention was going to be held in Rome at all. This was natural, of course, for the darkness always hates the light; error always hates truth, and tyranny, liberty. The great regret, without doubt, of the Roman Curia was that it could not induce that convenient papal creation, "the civil arm," to transform the convention into an *auto-da-fé* on a scale commensurate with the Protestant audacity that ventured to come so near the Vatican.

But not only have Italian government and municipal officials ceased to take their orders from the Pope, but even the priests in the Church itself are beginning to have minds of their own, and tongues and pens of their own, also; a Rome despatch to the New York *Sun*, May 29, says:

A group of Italian priests has issued a remarkable open letter to the Pope. It is a daring reply to the censures uttered by Pius X. in his allocution of April 17 against the most modern school of ecclesiastics, and it accuses the Pontiff of violating the rights of conscience in his treatment of Father Murri, the champion of Christian Democracy, who was suspended from the priesthood for criticising the Vatican's policy—and of other priests.

This declaration of Italian priests contends that Catholicism should abandon its archaic position, and by recognizing the claims of science and democracy regain its hold on mankind. It vindicates the right of young men in the Church to a certain amount of liberty in their work for her, this vindication being based on the opinion of Leo XIII. that the future of the Church depended upon them.

Certain pontifical appointments to high dignities are strongly criticised. The Pope is charged with paralyzing the work and institutions of

his predecessor, and particularly of having introduced reactionary theologians into the Biblical Commission, while it is complained that the Pope only allows Catholics to vote when the candidature of some Conservative is endangered.

The writers repudiate the idea of rebellion, and appeal to the Holy Father for wisdom, equity and clemency.

As many of the Italian priests in the churches of this city have been to Christ's Mission at one time or another, I can give personal testimony that the ideas set forth above are very prevalent in the Italian part of your Church here.

While, however, your Church is rapidly losing ground in the countries where it has been longest established and the nations have reaped the harvest sown by the priests, here it makes apparent progress—mainly because the hierarchy have persuaded the politicians that they can control votes.

On no other ground could it be imagined that the military and naval authorities of the United States would tolerate such an exhibition as took place at the Brooklyn Navy Yard on Sunday, May 26, when the Knights of Columbus organized a great "military field mass," at which the *New York Tribune* says 15,000 persons gathered. Besides the men of what are known as "Catholic Regiments" of the National Guard, there was a detachment of the Twelfth Regiment, United States Infantry, and there were sailors and marines from all the warships in these waters. At the elevation of the host "all the armed troops presented arms." It would be interesting to know if any Protestant soldiers took part in this act of idolatry, and, if so, by whose orders those men were—under the circumstances—compelled to perform it.

The *Tribune* report of this great military mass is worth quoting in full:

In front of the marine barracks was the altar, all in white and gold, with a fringe of emerald hued palms and ferns. Directly opposite was the grandstand, shrouded in red, white and blue bunting. The uniformed organizations were arranged about the altar in a great hollow square made up of closely gathered troupes in dark blue, light blue, khaki brown and white, with here and there a brilliant dash of red to tell of the presence of Canadian troops.

Clustered about the military were the civilians and women, while the grandstand was filled with the specially invited guests. The 1st Regiment of the Uniformed Corps, Knights of Columbus, escorted from the office building the priests and altar boys, bareheaded and garbed in white and gold. When the service began it was like a touch of the Middle Ages to see the great body of armed men kneel in sodden grass, with the swords of the officers held at "salute."

Besides the sailors and marines of the navy yard, there was in line the 12th United States Infantry from Governor's Island. The National Guard was represented by the entire 69th Regiment, under Colonel Duffy; the third division of the 2d Naval Battalion, under Lieutenant C. H. Hall; two companies of the 14th Infantry, under Captain Phillip Guise, and two companies of the 47th Infantry, under Captain Snyder.

Five companies, comprising five hundred men, were present from the 1st Regiment of Irish Volunteers, commanded by Colonel E. P. Gilgar.

Major D. O'C. Gillespie was at the head of an equal number from the 2d Regiment of the Irish Volunteers. A picturesque group close by was that made up of 350 boys in white duck sailor suits, representing the Catholic Boys' Naval Battalion, under Colonel W. J. Crawford.

The foreign contingent, brilliant in scarlet and much gold braid, was from the 5th Royal Scottish Highlanders, of Montreal; the 65th Mount Royal Rifles, of Montreal; the 1st Prince of Wales Fusiliers and the 3d Victoria Rifles.

The Grand Army of the Republic was represented by its naval post and by the Hebrew Veterans, under Captain Isadore Isaac. The G. K. Warren Camp of the Sons of Veterans was also in line, besides the General George H. Custer Garrison of the Army and Navy Union. The Spanish War Veterans were there five hundred strong under Major Frank Keck.

Of the marching organizations that wore no uniforms there were two thousand Knights of Columbus, under Maurice Breen; twenty-one councils of the Catholic Benevolent Legion, led by John P. Hurley, and five hundred men of the Ancient Order of Hibernians, commanded by Howard Henry.

Besides all these there were big delegations from the Margaret Chidwick Auxiliary of the Gloucester Naval Camp, S. W. V., the Catholic Women's Benevolent Legion and the Daughters of Isabella. In the grandstand were Congressmen Calder and Waldo, with ex-Congressman James R. Howe, Deputy Police Commissioner Arthur O'Keefe and Alderman A. L. Kline.

The celebrant of the mass was Father W. H. I. Reaney, chaplain in the United States Navy, and one of his assistants was Father John P. Chidwick, a police chaplain, who was chaplain on the Maine when she was blown up in Havana Harbor. The sub-deacon was Father Deschamps, chaplain of the 65th Regiment of the Mount Royal Rifles, of Montreal.

This display of Roman Catholic Church military force in our great city is astounding. One has to rub his eyes in amazement at the audacity of such a spectacle, in which the naval and military representatives of our Government were made to pay tribute to the power and glory of the Roman Catholic Church.

If Congress were in session some Representative or Senator would create a sensation by asking upon whom the responsibility for such a humiliating exhibition should rest.

Doubtless there were some Protestant Christians among the soldiers and sailors who were compelled to be present at this blasphemous performance. In the mass the priest "brings Christ down from above" and makes Him assume the form of a wafer. This could not but be revolting to every devout Protestant. But as your Church has always made such a burlesque of the Christian religion, it is only in keeping that your priests should make a mockery of the Son of God.

The work of organizing this demonstration was done by the Knights of Columbus, a kind of Roman Catholic masonic body. In the afternoon of that day, 425 Knights were initiated into the highest degree of the order at the Hotel Astor, one of the new and fashionable hotels of this city.

A tribune or rostrum, decorated, not with the Stars and Stripes, but with the papal colors, was erected in such a position that Justice Victor J. Dowling, of the Supreme Court, "the first master of the fourth degree," the toastmaster, asked how any speaker could address the audience from it

"unless he was double-faced, which no Knight of Columbus was." In that spake not the Judge truly. Every Knight of Columbus—as a member of the organization—is double-faced. The priests profess for it, and it professes for itself, that it is not a political body; whereas, except for purposes of political manipulation by the hierarchy, there is no reason for its existence. Social and literary and military organizations of Catholics abound everywhere, but though of local value as factors in politics, these cannot, of course, form so valuable an asset in dealing with politicians connected with State and National affairs as the one large body that openly rallied round the Papal flag—intended as a recognition of the Temporal Power, which claims supremacy over every earthly government, including that of the United States.

The Roman press agent—who has become an institution attached to every progressive Catholic society in these days—reported that in the speeches "the Americanism of the Knights, as well as their Catholicism, was emphasized." There must, then, have been a fine display of verbal legerdemain, for two words constituting a greater contradiction in terms than "Americanism" and "Catholicism" would be hard to find in our language. The first stands for personal liberty of the individual, the second for despotism by one man exercised over all; the first for liberty of conscience, the second for compulsory acceptance of the law of the priest; the first for the separation of Church and State, the second for the State the slave of the Church; the first for free education for all, the second for no education for any, except the priests; the first for a free press, the second for the *Index*; the first for an open Bible, the second for Bibles burned in public; the first for the will of the people, the second for the will of the Pope; the first for the consent of the governed, the second for "the secular arm" to enforce the will of the hierarchy; the first for peace among the nations, the second for war and strife in order that the Papacy may be strengthened by the weakness of the peoples caused thereby; the first for the Golden Rule in politics, the second, the plunder of the weak by the strong that the Papacy may be enriched; and these are only a few points of contrast. Any American who is a Roman Catholic is one *in spite of* his birth, and in proportion as he is a Roman the less he is an American; and the converse is also true that the more American any Catholic may be, the less is he a Roman. As to loyal citizenship of Roman Catholics to their own government, the American hierarchy—as well as the French—have this year publicly demonstrated that no "good" subject of the Pope can be a really loyal citizen of this or any other Republic. The Knights of Columbus is an essentially Roman Catholic organization, and is, to the extent of its power and influence, a menace to the whole American body politic.

In the evening a thousand members of the order crowded the entire eighth floor of the hotel at a dinner given to the 425 who had been initiated in the afternoon. Supreme Knight Edward L. Hearn, of New Haven, Conn., spoke much more truly in his speech than Judge Dowling, for he said:

"We proclaim to the whole world that we American Catholics boast unswerving allegiance to Church and State. It is the inspiration of the members of the order to be worthy of the dual possession of Catholic faith and of citizenship in the most glorious country on the earth."

It will be noted first that Mr. Hearn couples Church and State together—a union repugnant to every fundamental American principle; and then that he puts the Roman Church before the State.

At that same dinner Henry W. Herbert, State deputy, criticized the teaching of history in the public schools of the State for eulogizing the Dutch and the Cabots and the English, and passing over the French Catholic missionaries. "Before the Pilgrims landed at Plymouth, Champlain had led his forces into the interior of the State and put the stamp of Catholicity on its soil," he said.

Dr. John G. Coyle declared that it was "the duty of the Fourth Degree of the Knights of Columbus to inspire the order with the record of the Roman Catholic Church in the United States." By "record" the speaker evidently meant to imply that this country belonged to the Roman Catholic Church because Columbus, Champlain and other explorers were Catholics. As a matter of fact, Columbus never set foot on the territory now known as the United States. The part of the continent he discovered is Roman Catholic, and we all know the history of those West Indian and South American countries. The Pilgrim Fathers, the Puritans and the English Cavaliers—all Protestants—settled here, and thus far the principles and policies of Protestantism have been dominant in the making of the Government and in the progressive development of the country.

How long these principles and policies shall continue to be a source of strength and prosperity to the United States is becoming problematical in view of the increasing political power of the Church, Cardinal, in this country, and the appointment to high office of some of your most devoted followers, who, if they ran for much less important offices, would stand little chance of election. Among the latest, of these appointees, last month, was Professor Maurice F. Egan, of your Catholic University in Washington, as minister to Denmark, to succeed Minister O'Brien, who goes to Japan as Ambassador. Dr. Egan is a man of fine character and a good scholar in English literature; but as a conscientious Roman Catholic he must be a vigorous supporter of the Papal claims to supremacy.

I have dwelt upon these subjects—so important to all the American people—because it is needful in the public interest that attention should be called to them. If I had gone to Rome to the World's Sunday School Convention I could not have referred to these matters at this time. There was even a stronger and more personal cause that prevented me from going to Rome. At the time I did not know what the reason of my detention was, but I have since learned that it was God's providence that kept me here for a special purpose.

Though I had cleared up my work for a month or so, and was free to take a vacation and visit the city of the Cæsars and of the Popes, and per-

haps do some good at that convention, I did not go. Almighty God had other work for me to do here at home. For the last year we had been vainly searching for a suitable location for Christ's Mission and had nearly given up hope of finding a place this season when providentially a building in one of the best streets in this city for the work of the Mission became available. We had tried to get other buildings in the same street, but they were withdrawn from sale at the time of our application. This building, however, unexpectedly came into our hands in May, and we signed the contract for it. Until the title is given to us I can say no more on the subject, except that the location is "downtown," and at no great distance from the church of the Paulist Fathers—those deceiving rogues, who by minimizing the awful doctrines of Rome try to lure uninstructed Protestants into the Papal net. If I had gone to Rome, Cardinal, neither that building nor any other on that street could have been secured, for the steamer carrying the delegates to the convention departed on April 27, and the contract for the building was signed on the day the convention opened. Thus it was providential that I did not go. This is one more instance of God's guidance and protecting care in the work of Christ's Mission. He has heard and answered prayer in its behalf. I hope to welcome many more priests out of your church in the new building and help them to the knowledge of the truth as it is in Jesus. The number of Catholics seeking the light will also increase, as the central location will attract their attention. I shall be glad to see you there also, Cardinal, when you are converted.

Yours truly, JAMES A. O'CONNOR.

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### The New Christ's Mission.

Ever since the old Christ's Mission building on 21st street was sold last year much prayer has been offered for another building in a more central location which would be accessible to all parts of the city and could be easily reached by the subway, the elevated and street railways. It is a great happiness to announce now that the prayers of the friends of the Mission have been answered. The

contract for the building has been signed, and in a few months, it is expected, the Mission will own the property. Until possession is obtained, however, it is not deemed prudent to indicate the location, as our friends of the Roman hierarchy would put forth every effort to hinder the work of the Mission and perhaps break the contract. In due time announcement will be made of the location. Meanwhile the work of the Mission goes on as at present.

### Christ's Mission Work.

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I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission

All communications can be addressed to Albert B. King, President; George A. Hampton, Treasurer; or James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 138 West 97th St., New York